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# INDIAN WORK

BOARD OF NATIONAL MISSIONS  
OF THE  
PRESBYTERIAN CHURCH IN THE U.S.A.  
156 FIFTH AVENUE, NEW YORK, N. Y.

# INDIAN WORK

of the

Board of National Missions of the  
Presbyterian Church in the U. S. A.



THE WORK of the Presbyterian Church in the U. S. A. for the evangelization of our Indian tribes has gone forward with many new encouragements. Not only has its progress been unhindered by the economic depression, but there are evidences in many of our Indian fields of a new and deeper interest in the "good news" of the Kingdom. The number of earnest inquirers has greatly increased and the accessions to our Indian churches on confession of faith last year were far above the average of many previous years.

We are preaching and teaching the gospel to Indians in 191 stations. Five schools for training are being conducted, besides six neighborhood houses or social centers and one medical institution. This work is carried on by 159 ministers, lay missionaries, doctors, nurses, teachers and community workers.

BOARD OF NATIONAL MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 Fifth Avenue, New York

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## The American Indian

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### Cooperation on the Choctaw Field

An important step in interdenominational cooperation was taken in a joint conference of the members of the Choctaw Indian Presbytery (U. S. A. Church) and of the Indian Presbytery (U. S. Church) at Mt. Zion, Oklahoma, September 12th to 16th inclusive. Under the leadership of Dr. Somerndike, Dr. Lloyd C. Walter, and Rev. J. W. Hoyt, representing the Board of National Missions, with Rev. R. M. Firebaugh, Dr. Hotchkin, President of Oklahoma State College, and Dr. Miller, President of the Goodland Orphanage, plans were discussed for closer cooperation between the congregations and pastors of both branches of the Presbyterian Church among the Choctaws. Programs and methods of work were considered, and objectives for the coming year were enthusiastically adopted. The two Presbyteries then met for their fall session, the members of each Presbytery being elected to sit as corresponding members of the other Presbytery.

Plans were adopted looking toward the inter-change of pastoral services by ministers of either Presbytery, wherever such arrangements could be made to avoid overlapping and to promote economy and efficiency. The young people's summer conferences held by the two Presbyteries will be merged into one conference next year. The women's presbyterial societies of both Presbyteries will hereafter hold a joint session each year in connection with the annual joint session which the two Presbyteries have voted to hold each fall.

For many years these two Presbyteries, comprising the Choctaw churches of the northern and southern Presbyterian bodies, have maintained their separate existence, never having met in any joint assemblies, each carrying forward its evangelistic and educational work irrespective of the other. A new spirit of enthusiasm has been born as the result of this conference among the members of both Presbyteries, besides a new sense of their strength and influence as a united force for the evangelization of the Choctaw tribe. The relation of the work of the churches to the splendid educational institutions conducted by the Presbyterian Church in the U. S. in the Choctaw area, was discussed, and plans were made looking toward the larger service of these schools to the constituencies of both Presbyteries. The need of enlisting recruits for the gospel ministry among Choctaws is urgent, and plans were developed for the offering of scholarships to worthy young men who will take the necessary course of study.

The conference closed with the adjournment of the two Presbyteries on Saturday evening. Members of the Choctaw congregations had arrived from all parts of southeastern Oklahoma to attend the week-end services. Prompted by the desire to give expression to the spirit of fraternity and cooperation which had characterized the

meetings during the entire week, the brethren of the two Presbyteries joined hands and sang "Blest Be the Tie that Binds" and "God Be With You Till We Meet Again." While they sang each man turned and greeted his neighbor with a cordial handclasp and then passed along the line greeting all the brethren in the same manner. The large crowd that had gathered for the Saturday and Sunday services, numbering more than three hundred and fifty Indians, caught the spirit of the occasion and also joined in the demonstration.

Under the inspiration of this joint assembly and with a definite program which the ministers have pledged themselves to inaugurate in each of our Choctaw churches during the coming year, the outlook for a marked advance in our work of evangelization among this tribe is most encouraging.

### Goals for Indian Churches

After consultation with a number of missionaries in Indian fields, a chart has been printed setting forth a list of goals to be achieved during the years 1934, 1935, and 1936. Copies have been placed in all the Indian churches and missions. Explanatory material has been furnished the missionaries and elders in each field, instructing them how to attain these goals. The response to this effort has been most encouraging. Many reports have been received indicating that progress has already been made in the attainment of these goals. Following are the objectives toward which our Indian churches are striving during this three-year period:

1. Service of Worship every Sunday.
2. Sunday school every Sunday.
3. Young People's Organization, meeting every Sunday.
4. Vacation Bible School.
5. Women's Missionary Society.
6. Week-Day Bible School.
7. Payment of Presbyterial, Synodical and General Assembly Assessments.
8. Monthly Payments toward Pastor's Salary.
9. Contribution to the Church Boards.
10. Care of Church Property.

### Summer Conferences Among Oklahoma Indians

A forward step was taken this year in the Choctaw Summer Conference. With the assistance of Rev. Louis E. Black, in cooperation with Rev. J. W. Hoyt and Dr. Lloyd C. Walter, the program of the Conference was brought nearer to the standard of the White young people's conferences. The daily schedule of classes in methods, with recreational activities in the afternoon and inspirational meetings each evening, was carried out in a most encouraging manner. The registration numbered more than one hundred Choctaw young people. Through the influence of this Conference we anticipate a larger participation in the activities of the local churches on the part of the young people.

The Seminole Conference was equally successful. The registration showed one hundred and ten delegates and more than one hundred visitors. Over three hundred Seminoles attended the closing meeting on Saturday evening. Miss Tephia Folsom, former President of the Oklahoma Christian Endeavor Union and a full-blood Cherokee, rendered helpful service as a member of the faculty.

### The Pima Field

In the Pima field, in southern Arizona, Dr. Dirk Lay has experienced a year of enlarged activity with correspondingly large results. In the religious education classes which are conducted among the children in the reservation schools on week days, Bible instruction has been given to more than 3,200 Indian children. The classes are held during regular school hours. The new educational policy of the Federal Government has resulted in closing the boarding school and opening new day schools in different parts of the reservation. This provides the missionaries with new and better opportunities for Bible instruction in which the local teachers have cooperated most helpfully. Dr. Lay writes:

"There seems to be a general spiritual awakening on the whole reservation. I was told that I could not get Indians out to a nine o'clock morning service, but at a little community twelve miles from Sacaton I have been having an average of thirty and last Sunday there were thirty-eight present at 9 A. M. I am preaching four times every Sunday and there is a prayer meeting going on every night in some one of our villages."

As the result of evangelistic meetings held on the reservation during the months of January and February, 486 Indians made a confession of Christ and will be instructed in the duties and privileges of Church membership preparatory to being received into the membership of the different churches on the reservation.

Last May, the first Sunday School Convention was held at Sacaton under the direction of Miss Swanette Barth who is Dr. Lay's capable assistant. This Convention comprised all the Sunday schools in the Gila River District. This was followed by similar conventions at Salt River for the Sunday schools in that area, and at Sells for the representatives of the Papago Sunday schools. The success of these conventions has been very encouraging to the leaders and to the local workers. It was resolved to hold them annually in the future and to strive toward the attainment of such specific goals as increased Sunday school attendance, better prepared teachers, and the introduction of modern methods of work. Vahki Sunday school had the highest percentage of workers attending the Gila River Convention, and the Salt River Sunday school scored the highest record for that district.

The following significant paragraph is quoted from the report of Dr. Lay, and it is worthy a place in this report because it fur-



nishes renewed testimony to the transforming power of the gospel of Christ among the Indians:

"Last Saturday the Apaches from Fort McDowell, about fifty-three miles from Sacaton, came to decorate the grave of Mrs. Wilson Walker who was the Pima Indian wife of our own Wilson Walker, also a full-blood Pima, who is preaching the gospel among the Apaches. Not so long ago the Apaches came down here to kill, but now that the Pimas have brought the gospel to the Apaches, they come to decorate the grave of a Pima woman who worked among them for our Christ, and who died while she and her husband were telling their former enemies of the Christ as the only One who can save us from our sins. Anyone who sees what the gospel does for the Indians here has no trouble believing in miracles."

The work at Scottsdale has been carried forward successfully during the past year through the devotion and loyalty of the congregation notwithstanding the critical illness of their efficient leader, Rev. George Walker. In the early summer he was obliged to undergo a major operation followed by blood transfusions which were necessary to save his life. During his illness, the burden of leadership was carried very satisfactorily by Rev. Antonio B. Juan, one of our native ministers whose evangelistic talents have been effectual in winning large numbers of the Pima Indians to Christ. We are glad to report that after a long period of convalescence Mr. Walker has been restored to his former vigor. During the month of February, as the result of evangelistic meetings, 60 Indians were received into the membership of the Scottsdale Church. The group of churches under Mr. Walker's care have been renovated and painted during the past year and the grounds have been cleared up and the properties now present a more attractive appearance.

An event of great interest to Christians of the Pima tribe is the annual camp meeting. Beside the Pimas, there were present this year some Papagoes, Maricopas, Apaches, and a number of white people. Some of the Indians had traveled as far as 175 miles to hear the preaching of "the white minister from California." Twelve choirs and a quartet were in attendance and the music this year, according to the white friends from the outside, was better than it has been for years. At each service some Indian made a ten-minute address before the sermon, which was interpreted in each case. All details of all the meetings were handled by Indians and handled well. During the meetings 169 Indians came forward to accept Christ or to reconsecrate themselves.

To assist in financing the camp meeting, the Salt River English-singing choir went, from Sunday to Sunday, to neighboring white churches singing their anthems and in some cases having charge of the entire service. They took collections and part of this fund was turned over to the camp meeting treasurer. For the first time in many years the meetings were not held in the large church at

Sacaton. This necessitated the building of a new tabernacle large enough to accommodate 1,000 people, a tremendous undertaking in these times. But it was well done and the work was finished a week early. The tabernacle measured approximately 80 x 40 feet. Salt River Indians did all the work and furnished all materials (except nails), in addition to raising nearly one-half of the entire fund for the camp meeting expenses.

Miss Barth, who conducts the Vacation Bible School program in the Pima field, reports:

"Each church vacation school closed with a program which was well rendered. It was especially interesting to see the interest the Indian teachers took in the work. The program at Santan was given out of doors under the starlit sky. Mrs. Howard did exceptionally fine work with the children. Her husband was a great help to her in bringing the children to school in his old Ford. The old car finally gave up and they had to walk two or more miles in the heat. Sacaton, Stotonic, and Vahki also had splendid schools. Gila Crossing and Co-op had schools under Miguel Myers. Maricopa could not have their school early in the summer on account of measles, but held it later."

#### **Progress in the Papago Field**

During the year, extensive repairs have been made to the Papago churches under the supervision of Dr. Martin L. Girton, Principal of the Tucson Indian Training School, who is cooperating in a very helpful way in the work among the Papago churches. The Papago church in Tucson, which was without a native pastor last year, has been served by Rev. Jose Lewis since last April. With the helpful cooperation of Mr. and Mrs. Fitzgerald, the activities of the church have been greatly enlarged and a new interest developed. Vacant lots back of the church property have been cleared by volunteer labor; city water has been piped to the church grounds; trees have been planted, and the whole property has been leveled and graded, making it available for recreational activities. For the first time in the history of the church, the Christian Endeavor Society has been kept going throughout the summer and two of its members were sent as delegates to the Presbyterian Young People's Conference at Montlure, Arizona. The attendance at the regular services has almost doubled and the offerings have increased 300 per cent. A missionary reading contest continuing for a period of twelve weeks was introduced and Bibles were awarded as prizes to those who read the largest number of books. The missionary's manse has been wired and electric lights installed. Children's Day was observed and an offering given for Sunday school extension work for the first time in the history of this church. A generous contribution was made toward the expenses of the Papago camp meeting at Sells. The Sunday school is growing in numbers and in interest and the entire work has taken on new life.

### **Young People's Work among Nez Perces**

In the Nez Perce field in Idaho we have been increasingly conscious of the need of cultivating the young people who have united with our churches and of introducing a system of training to prepare them for leadership in their local congregations. Miss Vivian Purves, an experienced community worker who is thoroughly familiar with all forms of activities for young people, was appointed to assume this responsibility. During the year, she has established young people's organizations in each of the Nez Perce churches and reports that the young people are manifesting a deep interest in the work of the church and an eagerness to take an active part in its activities. Miss Purves has reorganized the Sunday schools, grading the pupils in the various age groups and enlisting a number of young people as teachers whom she is carefully training for their work. Several leadership training classes have been conducted and programs of social and recreational activities for the young people have been developed. Vacation Bible Schools were conducted in each of the Nez Perce Churches for the first time last summer. The native ministers are cooperating in a splendid way and there is every indication of new growth in interest and Christian devotion among the people of this tribe. Miss Purves also cooperates in work at the government sanitarium in Spalding, Idaho, where many children and young people are receiving medical treatment. Besides visiting these children, she gathers those who are convalescing for Bible instruction at regular intervals. Plans are being made for holding a young people's conference during the coming summer.

### **The Sioux Field**

During the past year, a new church has been organized on the Pine Ridge Reservation at Pass Creek, South Dakota, and placed in charge of Mr. Thomas Short Bull. A preaching station was established at this point a number of years ago, but because of our inability to provide a building and other equipment, it did not seem wise to organize a congregation until this year. The Peyote and Mescal associations did everything in their power to oppose the work, but our converts remained firm in their new-found faith. Twelve members stood in a circle and were received as charter members of the new church on confession of faith, with a number of others who were received by letter from other churches on the reservation.

The Mountain Head Church at Veblen, South Dakota, on the Sisseton Reservation, which was destroyed by fire, was rebuilt last year. The new building, which is far more commodious than the one which was destroyed, was dedicated on November 8th. In the erection of this building, the members of the congregation volunteered practically all the labor without wages, the money that was



available being used almost exclusively for material. A splendid pipe organ was donated to the new church by a friend in New York City. This is one of the strongest and most active Sioux Indian congregations, and this new building will give added prestige to the work on the Sisseton reservation.

Another new church was erected by the Canipa congregation at Wolf Point, Montana. Much of the material for this church was donated by the Unit of Schools and Hospitals through the dismantling of one of the buildings formerly occupied by the Indian school which was maintained for many years at Wolf Point.

A notable development of the past year in the Sioux Indian work was the appointment of Miss Mae Riter, who completed her course of training for field service last spring, to work with the children and young people of the Indian congregations on the Sisseton reservation. One of the greatest needs of the work in this field is the development of interest in the work of the Church among the young people and the introduction of organizations in which they can find opportunities for self expression. Miss Riter has made encouraging progress in her work. Vacation Bible Schools were conducted in most of the churches on the reservation under her supervision, with the assistance of volunteer helpers. On account of the difficulties of traveling over the reservation during the winter months, Miss Riter was obliged to suspend her labors for a period of three months but will resume her activities again in the spring of 1934.

The year 1934 completes one hundred years of missionary service in behalf of the Sioux Indians. A century ago, Dr. Thomas Williamson, accompanied by Dr. Riggs, after a laborious journey filled with many perils, began a work of evangelization among this hostile tribe. The fruits of their labors are seen in the extensive work which is now being fostered among the Sioux Indians in South Dakota, North Dakota, and Montana by the Presbyterian, Congregational, and Protestant Episcopal denominations. Elaborate plans are being made to celebrate this anniversary in all the Sioux Indian churches this year. An historical pageant is being prepared and will be presented at the Bible conference to be held next August which will be attended by representatives of the Presbyterian and Congregational churches. It would be stimulating to the missionary interest of the entire Church to recall the efforts of the past hundred years in the establishment of the Church among this tribe, and plans should be made to give suitable recognition throughout the Church to the heroic service that has been rendered and to the marvelous work of grace that has been accomplished.

In accordance with plans outlined in cooperation with the representatives of the Congregational Church, whose Indian workers join with the Presbyterian workers in the Sioux Indian field for

their annual Bible Conference, a movement was begun this year under the leadership of Dr. William J. Bell, Educational Representative for the Dakota Synods and Minnesota, to provide a special program of the summer conference type for the young people. Many young people attend the Bible Conference with their parents, but until this year no effort has been made to provide any activities adapted especially to their need and interest. The result of this effort was most encouraging. With the assistance of Miss Riter, Miss Studer, and Dr. Hertz, the new Principal of Santee Institute, a daily schedule of classes and activities was carried through with a splendid response on the part of the young people. The experiment proved so satisfactory that plans are being prepared for a special Dakota Young People's Conference next summer to be held concurrently with the regular Bible Conference for adult workers. Methods courses will be offered and the Sioux Indian young people will begin to receive the training they need and desire to enable them to take their places in the life and work of their churches.

#### Navajo Work

It was the intention of Rev. F. S. Herndon, who has given forty years of service in the Indian field and who for the past ten years has been located at Tuba City, Arizona, to resign at the beginning of the year on account of age. In view of the Board's inability to make the necessary adjustments to provide a successor, Mr. and Mrs. Herndon were persuaded to continue their work throughout the year. This station will be supplied next year by Rev. Perry Bovee who will be transferred from the work at Laguna Pueblo in New Mexico.

Mr. Locker at Leupp reports larger attendance at his classes in the Indian School and a deeper interest on the part of the pupils in their Bible lessons. Evangelistic services were conducted by Elder Many Goats of Indian Wells resulting in 32 converts. Nine have been baptized and received into the church and the remainder are being instructed in the responsibilities of church membership.

Plans are being made to provide a worker for the Kayenta station which has been vacant for a number of years, but where we have a church and manse property and where there are large opportunities for evangelistic work.

At Chin Lee, extensive repairs were made to the church property during the year. One of the teachers in the government school donated the necessary funds to renovate the interior of the church on condition that the Board would provide the means for putting a new roof on the building. The necessary appropriation was made by the Board and the work has been completed. A considerable

sum has been expended also in repairing the manse and other buildings.

An interesting news item has just come from the Rev. Charles Bysegger, missionary at Chin Lee. It appears that at a regular church service in February, the Indians voluntarily suggested that they assume a share in Mr. Bysegger's support. They discussed the matter quite at length and finally decided to contribute the sum of \$12 toward his salary for the present year and to pledge a similar amount for the coming year beginning April 1st. This is the first case on record where a Navajo congregation has assumed any financial responsibility for the support of the work. While the amount of the gift is small, it has a significance which should be very encouraging to all who are interested in the progress of Indian evangelism. It indicates that the Indians of Chin Lee have been well instructed in the duties and obligations of church membership and that they have an understanding of the principle of sacrificial sharing of their meager possessions for the sake of furthering Kingdom service.

At Fort Defiance, Rev. James R. Smith has continued his evangelistic activities and has been encouraged by many new converts who have signified a desire to walk in "the Jesus way" of life. Repairs have been made to the church property at Fort Defiance this year and during the coming year the manse will be equipped with electric lights and a water supply.

The congregations among the Mohaves at Needles and Parker under the leadership of Rev. A. C. Edgar, with the assistance of the native missionary, Rev. Randall Booth, have manifested a revival of interest in the work of the Church and the missionaries are greatly encouraged. The church property has been improved in many ways; brush has been cleared away from the church grounds, trees have been planted, and repairs have been made to the manse and the church buildings. The work at this point has suffered a loss in the resignation of Miss Bertha Ross who was in charge of the work among the children and young people, but who felt that her continued service was made unnecessary because of the closing of the school at Parker under the government policy of substituting day for boarding schools. Rev. Randall Booth continues in charge of the church at Parker under the supervision of Rev. A. C. Edgar who is in charge of the Mohave Parish.

#### Among the Utes

On November 1st, a large company of Utes and Navajos gathered in the assembly rooms of the Towaoc Indian School for the purpose of meeting a commission from the Presbytery of Pueblo in response to a petition by a large number of Utes for the organization of a Presbyterian Church. After a full discussion of the matter

on the part of the Indians and the visitors, and after a confession of faith in Jesus Christ made by those who were willing to unite with the church, and the baptism of those who had not already been baptized, the Towaoc Indian Presbyterian Church was formally organized with eighty charter members. Fourteen were baptized. The first name on the petition for organization was that of the Chief of the Tribe, John Miller. His name was followed by the names of all the other chief men who are members of the Tribal Council. Very few were able to write their own names. The majority of signatures were made by thumb-print. The missionary in charge of this field, Mr. Russell, informs us that the eighty charter members do not by any means include all those who would like to unite with the church, and he looks for a very encouraging ingathering during the coming year. The Utes are very poor and unable to provide the funds for the erection of a church building.

### California and Nevada

The work among the Paiutes in the Owens Valley has been carried forward with increasing success by Mr. and Mrs. Price. They were given a leave of absence for three months last summer, and Rev. Donald Schwab, a senior in San Francisco Seminary who is preparing for Indian service, took charge of the four mission stations during the entire summer. He reports an increase in attendance at the services and many encouraging contacts were made. Upon his graduation in May, Mr. Schwab will be placed in charge of the Indian stations in the Owyhee district in northern Nevada.

In the Hoopa field, the Rev. Emil A. Schwab has been greatly hindered in his work through the lack of a comfortable home. Funds were made available through the sale of other properties for the erection of a manse at Hoopa. We are glad to be able to report that we now have a modern six-room house with all necessary conveniences which will add greatly to the efficiency of this faithful worker.

### Pueblo Indians

The work among the Pueblos in New Mexico is undergoing a process of reorganization. The Christians in Jemes have passed through a trying experience this year. The number of converts has been small because of the fear of many who secretly believed, but who were unable to face the consequences of public profession of the Christian faith. But recently, the missionary has been encouraged by the evidences of a growing spirit of courage on the part of those who desired to learn more about "the Jesus way." The attitude of recent governors also has been more tolerant and friendly. For a period of a year or more the missionary had been permitted to conduct his services in peace and those who desired to attend were unmolested. He was praising God for these manifestations of a more receptive attitude toward the gospel and his heart was



cheered by the prospect of at last being able openly to cultivate the faith of a group who would form the nucleus of a church which would grow and whose influence would eventually destroy the pagan beliefs and practices to which this Pueblo had adhered tenaciously.

It was in this confident spirit that the missionary left the Pueblo with his little family one morning for a brief absence, necessitated by his wife's need for medical attention in a distant city. He had received assurances from different members of the group of learners that they would remain true to their new-found faith and that they would gather in each others' homes during his absence to sing and pray and study the Word of God, together.

The Governor of the Pueblo, hearing of these gatherings and being stirred to action by members of his Council who still cherished a spirit of hatred against the missionary and against all who accepted his teaching, took advantage of his absence to summon three of these worshippers to the Pueblo Court. They were confronted with the charge of "believing in the Christian religion, desiring to worship in accordance with their belief, and attending the services at the Presbyterian Mission."

Mrs. Vallo, one of the three, took her Bible with her and with boldness declared her faith in its teachings. The Court demanded that she surrender her Bible and ordered it to be publicly burned, but so vigorously did she contend for her right as an American citizen to believe and worship according to the dictates of her own conscience that the Court feared to carry out its threat.

Andrea Frague, a young married woman and the mother of five children, who had recently announced her conversion to the Christian way of life, refused steadfastly to recant. She was given the choice of renouncing her faith in Christ and of promising to discontinue her attendance upon Christian services, or of being whipped. Throughout the entire night the session of the Court continued, while her friends and relatives found their efforts unavailing to break her spirit or move her from her determination to be true to her Saviour at any cost. As the dawn was breaking the sentence of the Court was passed and Andrea was publicly whipped with a rawhide quirt, at the hands of a member of the Council. Her mother who accompanied her and who also refused to yield to the Court's demand to forsake her Christian faith, was threatened with similar punishment if she continued to attend the services at the Mission, and the warning was conveyed to a number of girls attending the Indian school in Albuquerque that they also would be subjected to the same treatment upon their return to the Pueblo if they manifested any interest in the Christian religion. The same warning was issued to a number of men who recently have been attending our meetings.

Andrea was conveyed to the Indian hospital conducted by the United States Government in Albuquerque. She was obliged to remain under hospital care for several days until all fear of infection of the wounds inflicted on her back by the whipping had been removed. These circumstances have resulted in a new interest throughout the Pueblo in the teachings of the missionary.

Have Andrea and her mother ceased to sing the gospel songs that the missionary taught them? Have they put away their Bibles and absented themselves from the services at the Mission? Far from it! Their faith means more to them now that they have suffered for it and it has gained a respect and a dignity which it has never known before in all the years that the gospel has been preached in the Jemez Pueblo. Indeed, it would not be strange to the ways of God if in future years this trial of their faith should be recorded as the beginning of a new epoch in the evangelization of the Pueblo tribes.

The manse in the Jemez Pueblo, which has been in a deplorable state of disintegration, is being replaced by a five-room manse of modern type and the old school building which was erected more than sixty years ago originally for school purposes is being demolished and a modern chapel is being erected in its place.

At Laguna, Rev. Perry Bovee reports that during the past year he has seen many indications of the results of his persistent work in the teaching of the children and young people. Seven boys and girls from his Sunday school who attended the boarding school signified their desire to unite with the church on confession of faith, and three others were received by letter from other congregations. Two of these young people have expressed a desire to attend a Presbyterian school and have been enrolled at Ganado. Mr. Bovee feels that out of this group he will develop some strong Christian leaders and he is praying that one or more of them may dedicate their lives to the gospel ministry. His work has been strengthened during the year by the assistance of a native helper who has conducted week day Bible classes at Paguate without compensation. This young man is a product of our missionary work and is a graduate of Sherman Institute.

The Laguna congregation voluntarily voted to participate in the financial support of the missionary, pledging and paying the sum of \$2 per month during the past year. Here also, our efforts to train the Indians to assume a larger measure of self-support is bearing fruit.

Rev. H. C. Whitener has made excellent progress during the year in his work of translating the Scriptures into the Keres language which is spoken by the Indians in seven of the pueblos. Through the cooperation of the American Bible Society, the translation of the Gospel of Matthew which was completed by Mr.

Whitener during the year was published, and upwards of 1,000 copies have been distributed. Mr. Whitener has been assisting also in the religious work among the Indian pupils at the government school at Albuquerque by conducting preaching services at the new Munger Memorial Church which was erected near the campus. Mr. Whitener's itinerations among the Keres Pueblos have enabled him to develop some very promising contacts with these Indians and he has been most cordially received in Pueblos which in the past have refused to receive a visit from any Christian missionary. He has been able to render helpful service to these Pueblos in the development of a number of community projects which have been of great benefit to the Indians and which have greatly improved their living conditions. In response to an invitation to visit the Havasupai reservation and to hold services among the Indians of that tribe, Mr. Whitener spent a week among them last fall and his messages were eagerly received. He writes:

"When the Indians learned on Sunday afternoon that I had been writing hymns for the Pueblos and translating, they pressed me to write a hymn for them in their language. Of course, I never had heard their language before that day so it seemed to be an impossible thing, but Monday morning I had a man come and we began. In an hour I had discovered the underlying principles of the language, and at the morning service at eleven I promised them that I would try to have an Indian song for them that night. They were very much excited about it and the announcement went throughout the village. But we made good. By five o'clock we had the first song in their language ready for them, wrote it on the school blackboard, and let the school children learn it before they went home. That was all the advertisement we needed for that night. They all came—young and old—and before the evening was over it was 'the hit of the season.' Before the week was over most of them knew it by heart. The teachers said they would burst out in the midst of the school session and sing it. It was the old favorite: 'Jesus Loves Me, This I Know.' It went so well that we wrote 'What a Friend We Have in Jesus' the next day.

"When we closed the services Thursday night, I bade farewell to the group assembled, not expecting to see any of them soon again, as we were starting on the trail early the next morning. But at noon when I reached one of their encampments on the highlands, about thirty miles from the village, I found that two boys had preceded us on horseback and had announced our coming. About fifteen men and women had gathered and were waiting for us. When they saw us coming one of the women stopped our car and asked us to teach them 'to sing and pray.' I spent about an hour with them, teaching them the songs we had written as well as some English ones, the Lord's Prayer, and distributed some Gospels of Matthew, from which they could learn to say the Lord's Prayer themselves. They wanted me to promise that I would come back soon again, but I was afraid I might not be able to do it, and didn't promise. I hope I can go next summer for a week, however. This work ought to be followed up. They are the most responsive Indians I have met and will amply repay any effort spent for them."

